

# The South African Outlook

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## The South African Outlook

Men are not equal in their capacity to serve the community, nor are they equal in their needs. But they are equal in the possession of a personality that is worthy of reverence. They are equal in the right to the development of that personality, so far as may be compatible with the common good. And in the determination of what constitutes the common good, they have an equal claim that their case should be heard and judged, and that the judgement should be disinterested and just."

J. H. Oldham.

### Non-Europeans in Industry.

The Office of Census and Statistics has issued a special report on the subject of employment in secondary industry, mining and transportation. Some of its figures are very significant in regard to the increased opportunities for Non-Europeans. For instance, there are these figures for secondary industry:—

	Number of employees.	
	European	Non-European.
1925	48,385	88,269
1935	88,970	124,845
1945	115,600	256,000

While the number of Europeans employed increased in the years 1935-1945 by not quite 30%, that of the Non-European by nearly 105%, i.e. three and a half times as much. (These increases, it may be noted, are in spite of two periods when the numbers dropped, during the years of depression, 1930-1932 and in 1939-1940 on account of enlistment in the armed forces.) One of the most interesting points is the increase of Non-European females in the clothing and textile factories, where the increase for the ten-year period is 142% as against 34% for Europeans.

### Training for Industry.

Our successful development of secondary industries during the war years was very largely due, no doubt, to the fact that so many other countries were out of production. With the astonishing success of Britain's post-war export drive, and with other countries able and anxious to resume their normal industries, the question of whether South Africa can hope to face the fierce competition which is imminent, becomes an urgent one. She has some very real advantages, notably in her supplies of coal and her very considerable reservoir of labour. The key to the successful maintenance and development of her industry will be found in the proper training of her material, both before and during employment.

This involves the provision of sound education for all and the maintenance of both general and specialised technical instruction for employees, together with working and living conditions which will enable them to benefit by it. It is undeniable that we are a good deal behind the best thought and practice on these matters, though there are signs of a stirring. Unless we do bestir ourselves we shall not be able to hold our own, and even the great new markets opening up in a rapidly developing Africa will bring our industries no benefit. A distinguished visitor at present in South Africa, Sir Arthur Fleming, the noted authority on industrial research and training, said recently on his arrival, "The life of any industry rests on its human side and it will be interesting to me to see whether it is realised here as acutely as in England that the utmost must be done to train the human material."

### "The Police merely carried out the letter of the law."

The following account, taken from the *Star* of December 20, illustrates two respects in which our law and its administration differ in their application to the two most important sections of the population. "A deputation representing Pretoria District Committee of the Communist Party of South Africa met the Commissioner of Police yesterday to express concern at the raids by the police on Native residential areas in the Pretoria district. Figures given to the deputation from police records showed that 12,844 people were charged following raids from May to December, 1946, with the following offences: Contravention of the Native Urban Area Act and pass laws, 11,252; trespass, 863; illegal possession of kaffir beer, 535; possession of dagga, 26; possession of false documents, 14; fah fee and gambling, 37; theft, 47. Seventy European employers were charged with failure to register service contracts. The commissioner said the police merely carried out the letter of the law. No other method of reducing the criminal element hiding in the African area was practicable. He described the raids as being in the nature of a necessary 'sorting out' process and intimated that raiding would continue."

It will be observed that of the 12,844 persons brought before the Courts, 12,650 (the first three classes) were charged in respect of offences which are not offences for White people. The figures show the extreme inequality of our laws. In the second place, at least two thousand homes must have been entered. There is no question of individual search warrants: the police did not know who or what they were looking for. It is clear that the great majority were the homes of people innocent of anything except some breach of one or other of those pass and other laws made specially for Africans. And how many other homes were entered in which nothing was found to incriminate the occupiers? The late Dr. Dube, referring to "the four freedoms," said: "Will 'freedom from fear' mean for us that in future our wives will not be turned out into the streets by the police in the middle of the night?"

### Hospital overcrowding.

Miss McClarty, the matron of the Johannesburg Non-European Hospital, has been describing the very serious overcrowding there. Officially the number of beds is 403, but the daily average of in-patients has been in the region of 750. "The wards are so full that patients lie under the beds, between the beds and on the floor down the middle of the wards. When a serious case comes in there is no chance of getting a vacant bed:



*we have to decide which patient is well enough to be put on the floor.* Children's beds always have two in them." The position as regards out-patients is parallel in many respects. The number receiving daily dressings was 76,185, while 112,228 passed through the casualty station. Maternity cases are not supposed to be admitted, but the resources of both the Bridgman Memorial and the Gospel Mission Hospitals are continually overtaxed, so that "when a mother is found outside about to have a baby, common humanity compels us to take her in." Many of the medical patients are simply suffering from malnutrition while many others, especially children, have other diseases as well. With the tuberculosis cases the situation is much the same as with maternity, for the isolation wards at Waterval and Rietfontein are apparently chronically overflowing and understaffed, so many of them have to be accommodated among the general patients. "Our one ray of hope is the imperial military hospital at Baragwanath. For several years it has been understood that the authorities should eventually hand it over to us, and we hope to move in towards the middle of the year." It is very much to be hoped that there will be no unexpected delay or hitch over this transfer, and that adequate staffing arrangements will be made, for the addition of well over a thousand beds will ease the present distressing situation enormously.

#### The townward drift in Southern Rhodesia.

Figures recently published for urban areas in Southern Rhodesia reveal how strongly the African stream is running towards the towns in that territory also. In ten years the number employed in urban occupations has more than doubled. The figures for the five towns with the largest African population in 1941 and 1946 are as follows:—

	1941.	1946.	Percentage increase
Salisbury	26,609	36,826	38
Bulawayo	18,827	30,250	60
Umtali	4,812	6,548	36
Gwelo	4,585	6,676	45
Gatooma]	1,564]	2,380	52
Totals	56,397	82,680	46

#### Salisbury's healthy children.

The municipal medical officer in Salisbury, Southern Rhodesia, has been examining the school children and reports that of the Africans only 11.7 per cent are underweight. This is practically the same figure as that for the European children, but the one for the Coloured children is very much less satisfactory. The explanation is to be found in the fact that some years ago the Municipality introduced the experiment of providing nutritious meals at a charge of a halfpenny on five days in the week for the schoolchildren in the Native township. A fruitful investment indeed.

#### The Students' Christian Association.

The completion of fifty years work for the students of South Africa was celebrated in December in a series of special gatherings held at Stellenbosch, where the Association was founded and still has its headquarters. More than four hundred participants came from all over the country,—students, teachers, professors and former members now in other walks of life, Dutch, English, African and Coloured all being well represented. The Acting Prime Minister, Mr. Hofmeyr, an unswerving and generous friend of the Movement, ever since the time when its influence added so much activity and colour to his own student days, had a key place in the programme. Very welcome, on such an occasion, was Robert Mackie, the General Secretary of the World's Student Christian Federation, who flew from Europe in order to be present. His addresses and his personality helped very greatly to make vivid the reality of the world

movement of which the S.C.A. is a part. He, a Scot, is the leader of a team of secretaries, based on Geneva, which is made up of an Indian, a Chinese, a Norwegian, a Swede, a Swiss, a Canadian, a Frenchman and a Britisher. He was in a position to bring to his audiences the most reliable account of student conditions in the war-ravaged countries, as well as of the efforts being made to bring both spiritual and material aid to the points of greatest need.

#### World Student Relief.

During the years following the 1914-1918 war a very great programme of relief of all kinds was carried out under the auspices of the World's Student Christian Federation, and in this South Africa played a notable part. Now that a far more serious situation exists, as the aftermath of a more widespread protracted and destructive conflict, the call goes out once more and students in the more fortunate countries are facing a great opportunity. Mr. Mackie's all too brief visit has been most timely, not only because he could represent the wide fellowship of students at the joyful occasion of the jubilee of one of its constituent movements, but, more especially because he could offer to one of the most favoured student communities in the world the privilege of playing for a second time a sacrificial part in a courageously planned and admirably administered scheme of assistance. The students of South Africa must rise to it. They have everything, while tens of thousands of students elsewhere have nothing. It is difficult to think of anything more entirely right at this time from every point of view, than a concern for these desperately needy students lively and self-forgetting enough to result in a contribution of resources and life to the work of World's Student Relief really commensurate with our security and good fortune. Give it the support it deserves and how significant will be the contribution of this gesture of helpfulness to the emergence of real world fellowship,—the only alternative to world disaster.

#### Growth of the Dutch Churches.

The Year Book of the federated Dutch Churches in South Africa for 1947 gives some interesting figures indicating the growth of these bodies in the past fifteen years.

	1931	1941	1947
Congregations, (Cape),	192	217	217
(Natal),	9	15	2
(O.F.S.),	79	87	9
(Tvl),	95	127	11
Total	375	446	52
Ministers,	377	475	53
Adherents,	717,276	832,357	914,53
Members, (total)	317,754	457,253	533,33
(average congregation)	991	1,025	1,01
Vacant congregations	23	25	3
Students completing training for the ministry,	54	61	5

#### Eat Yellow Mealies not White.

In an address to the Pretoria Press Club recently Dr. H. van Eck, Director of Food Supplies, stated that the biggest single factor in combating malnutrition in South Africa will be to encourage one hundred per cent consumption of yellow mealies of which ample stocks have been imported from Argentina. The yellow mealie contains the highly valuable vitamin A, from a lack of which many Europeans and many Africans suffer. White mealies contain no vitamin A. All the Argentine maize is yellow. (This is not surprising. America is the original home of the mealie. It was first cultivated by the American Indians. After the discovery of America it was introduced to Southern Europe and Africa. The American mealie



yellow and yellow it still is. The yellow mealie is the real mealie.) Dr. van Eck went on: "If I were asked what was the greatest contribution towards overcoming malnutrition in this country, I would say, '100% production of yellow maize, with white maize used only for feeding stock and pigs.'"

The position Dr. van Eck was confronted with was briefly this. South African white mealies were still short, yet consumers insisted upon getting them and refused the fresh, newly imported Argentine mealies because they were yellow. The elevators were almost all full of Argentine mealies. As time passed some of these mealies were losing their freshness, while consumers were using up the small supplies of South African mealies. Advice from doctors and health authorities was poured out urging the people to take to heart the lesson that the yellow were much superior to the white and that their health was suffering from continual eating of the latter, lacking as they were in the health sustaining vitamin A. Farmers were urged by Dr. van Eck, by the National Nutrition Council and by other authorities to plant yellow mealies and to give up the harmful practice of growing white mealies. Many of the farmers objected. If the people of Britain had been as *dom* about food as many of all races in this country they could hardly have seen the war through. In the absence of intelligence the only thing to be done was to apply compulsion. Dr. van Eck used the powers entrusted to him and ruled that after December 1st of 1946 only yellow mealies could be supplied to millers, dealers and consumers. The manufacture of maize products such as mealie meal, samp and mealie rice from other than yellow maize was prohibited. No locally grown maize, if it is stored properly, is allowed to be sold to the Mealie Board. Dr. van Eck says: "I am conscious of the fact that, among certain sections of the population there is a prejudice against the use of yellow maize for human consumption and I cannot lay sufficient emphasis upon the fact that this prejudice is groundless. *The yellow mealie is of greater nutritional value than the white mealie.* Distributors, employers and all interested parties are therefore requested to combat this prejudice and to convince consumers that they promote their own health by using yellow maize." We pass this urgent request on to all our readers. (Since the above was written, a Government Order dated January 17th gives permission for millers making mealie meal to use partly white mealies. At least 60% however, must still be yellow.)

#### Now one man has done it.

The very interesting story of the remarkable find of diamonds in the area of Tanganyika that lies between Tabora and Lake Victoria Nyanza, by the young Canadian geologist, Dr. John Norburn Williamson, (who served much of his apprenticeship in the Rand and in Rhodesia), has been told in the *Sunday Dispatch* by the journalist Mr. G. Ward Price, after a recent visit to the fields. It appears that the discovery was by no means a chance one, for Dr. Williamson explored and dug and hunted in vain for six years before finding his first diamond, (in March, 1940), at Mwadui, where a field of some 2,500 acres has now been defined. Its richness is undeniable, although as yet only the surface has been scratched and the main pipe has not been located. The significance of the find for this somewhat remote and primitive area is obviously enormous, but of the greatest interest is the wise and humane way in which Dr. W. Williamson has dealt with his labourers. These are housed with their families in a model African village, described as being as clean as a barrack square and enriched with all the necessary amenities, including a £30,000 hospital of sixty beds. Here, in fact, is perhaps the most successful individual enterprise in the world—literally a one man show—where the welfare of the workers is maintained at a level lavish even by Socialist

standards." Well might the British Colonial Secretary, Mr. Creech Jones, exclaim when he saw the place, "Why was I not told of this before?"

#### Honour where honour is due, colour notwithstanding.

Some time ago the United States Congress voted a place in America's Hall of Fame to the great Negro leader, Booker Washington, and also, by unanimous vote of both Houses, decreed that a special stamp should be printed in his memory. Since then it has honoured his distinguished colleague, Dr. George Carver, whose notable work on the production of useful synthetic products from common substances such as peanuts, cotton or soya beans was done by him at Tuskegee as a member of Booker Washington's staff. In this case Congress has voted that January 5th of each year is to be known as George Washington Carver Day.

#### Commissioner D. C. Lamb, C.M.G., LL.D.

Of the many distinguished visitors who have come to South Africa recently none have stronger claims to a warm welcome than Commissioner Lamb of the Salvation Army, whether on the ground of the length or the quality of their services to humanity. This wonderful veteran has held his commission for nearly sixty-three years and celebrated his eightieth birthday shortly before he left England. His well-merited honours are in recognition of his notable services in social welfare. For nearly thirty years he was at the head of the Salvation Army's Migration and Settlement Department, and under his direction upwards of a quarter of a million people were successfully settled overseas. There will, no doubt, be some who will remember the Commissioner's great services as chief secretary for the Salvation Army in South Africa more than fifty years ago and will welcome him warmly on that account, but all who rejoice in devoted service to God and humanity will want to join them in this and to add the request—in the words of Dr. Andrew Murray to another visiting Christian leader many years ago—"If you come across any dry grass in your travels, set fire to it."

#### More Bursaries.

The Johannesburg City Council is adding to its Non-European bursaries for secondary and university education. Two new awards of £75 per annum are to be made, the one to Fort Hare and the other to either Fort Hare or the Witwatersrand University. In addition the number of £20 bursaries for secondary education is to be doubled from six to twelve.

#### Sunday School Convention.

"The S.A. National Sunday School Association will hold its 32nd National Easter Convention at Wesley Hall, West Street, Durban, from 4th to 7th April. Sunday School workers are invited to draw fresh inspiration and glean spiritual and practical help from the Conferences, lectures and demonstrations that feature in the programme. A time of happy fellowship is assured. For full particulars apply to S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth."

#### The Scripture Union.

The Xhosa Scripture Union almanacs for 1947 are ready and cost threepence each. They may be had from Miss Sprigg, 5, Dominion Street, Cambridge, East London.

"Provided that freedom was left to men to do their duty, he was not greatly careful of mere rights."

—Said of Acton by his biographer, Bishop Mathew.



## Democracy and a Mixed Population

(An address to the Johannesburg Rotary Club by Mr. J. D. Rheinallt Jones, Director of the Institute of Race Relations).

**D**URING the past few weeks the Government of the Union of South Africa has been pilloried for its treatment of its Non-European subjects. It is, however, the European people of the Union that must accept responsibility for the racial policy which has been condemned. That is to say, it is you and I that are indicated, and it is you and I and the eight or nine hundred thousand others like us who are franchised that must meet the charges made against the Union at U.N.O. It is true that in the Cape Province the Cape Coloured and Asiatic men are enfranchised and to that extent share in the responsibility for government, but political power in the Union is firmly and unquestionably vested in the European population both male and female. The ineffectiveness of the Cape Coloured and Asiatic vote in the Cape is not easy to understand. The Cape Coloured vote can be many times greater but, apart from the fact that difficulties are put in the way of Coloured men registering as voters, and one particular political party goes out of its way to find technical objections to individual applications, the Cape Coloured have so far been unable to develop an effective political organisation to protect their rights and to undertake methodically the registration of Coloured voters. The fact that the strength of the Coloured vote is concentrated in a few centres, and that even in those centres its strength is only a fraction of what it might be numerically, makes it ineffective in influencing the attitude of the bulk of the Cape members of Parliament, and makes it an insignificant factor in the attitude of Parliament as a whole. Whatever may be wrong with our laws is, then, the responsibility of the White electorate.

But the complaints against us Europeans relate not only to the laws, but also to the patterns of behaviour which Europeans observe in their relations to Non-Europeans, behaviour not directed by legislation but by generally accepted modes of thought and conduct. Colour bars in personal thought and act have a far greater effect upon race relations than the colour bars which are to be found in legislation. If then we are to reconsider our treatment of our Non-European peoples we must take into account psychological as well as economic and political factors in our racial situation. That is to say, we shall have to consider fundamental questions of personal and social relations as well as economic and political issues. The racial situation is a complex one and does not admit of easy generalisations.

We in South Africa find it difficult to understand why the problems of Europe with which the representatives of the Great Powers have been wrestling for so long should be so intractable, and why, even when the Powers themselves have come to agreement on some of them, these still prove so intractable. From this distance we simplify situations and judge accordingly. At U.N.O. the delegates have in a similar way, been simplifying our situation in their own minds and they find it difficult to understand why Field-Marshal Smuts, who drafted the preamble to the Charter of the United Nations, is apparently unwilling to translate the principles of the Charter into the legislation of the Union and the conduct of the European population. They take little or no account of our country's history—short though it may be when compared with the history of Europe. Nor do they appreciate the practical difficulties of racial relationships where so many racial groups speak such different languages, and observe such different social customs, not to speak of the wide disparity of their levels of living. "People who live differently think differently" and in the brief period of our history—very brief indeed when we reckon the time during which there have been close contacts between the racial sections—there has not

been enough time or opportunity for our various races to similarly so as to come to think similarly.

In their treatment of the Union the delegates at U.N.O. failed to observe the scrupulous care and to exercise the sound judgment which are necessary for U.N.O. to attain to unquestioned authority as the parliament of man. I personally support neither the annexation of South West Africa nor the recent legislation against Indians, but equally I do not support the decision of U.N.O., on the latter question. On a recent occasion the Acting Prime Minister described the Institute of Race Relations as approaching our racial problems with "sympathetic understanding and objective investigation." These qualities at least we can expect of U.N.O. If the issue had been referred to the International Court of Justice, U.N.O. would have benefited in two ways: (1) *It would have had the highest juridical opinion upon an important aspect of U.N.O.'s functions,* and (2) *it would have given itself time in which to view the issues involved objectively and with due regard to their implications.* As it is, U.N.O. acted with undue haste and without that unanimity which would have given so much greater weight to its pronouncement. It appears to have been said or done to show us how we could live with the difficulties of our racial situation.

I regret that U.N.O., acted as it has done because it would have helped the liberal-minded people in the Union if U.N.O. discussions and decisions had increased our confidence in U.N.O., as an international tribunal. The greater our confidence in U.N.O.'s ability to judge wisely and impartially, the easier it would be for us to accept U.N.O.'s judgment in correcting our own judgments and action.

All that I have said should not encourage us to think that we can dismiss U.N.O.'s judgment upon our racial policies and actions. We must realise that, whether we like it or not, we are not a law unto ourselves any longer. India's economic sanctions against us are a warning that in a world that is predominantly Non-European, as Mr. Hofmeyr has reminded us, we may find ourselves being discriminated against in various unpleasant and even dangerous ways.

Moreover, we must understand that the U.N.O. discussions have aroused the leaders of our Non-European peoples, if not the peoples themselves, to a realisation that they are not helpless. That the Governments and peoples of other countries, and at least one Great Power, will support them in their resistance to laws and treatment they regard as unjust. Not only the Indian Passive Resistance but also the adjournments of the Native Representative Council have been stimulated by this knowledge. However uncertain and ineffective such protest may prove to be in the near future, we should not delude ourselves into thinking that the Non-Europeans are incapable of concerted and sustained efforts. The recent strike of African railway workers in Southern and Northern Rhodesia startled all Europeans there by its effectiveness. The recent strike of African mine workers on Witwatersrand anticipated, through the over-eagerness of the workers themselves, what might have been a general strike on a large scale. It may be true that the large bulk of African workers do not appreciate the meaning of trade unionism, and would not observe the unwritten rules of experienced trade unions in regard to the conduct of strikes, but we must face the likelihood that the future Non-Europeans will be far less likely to submit to discriminatory laws or administrative action.

But fear is not solid ground for statesmanship. We must build our racial policies upon a more solid foundation than fear.



goals. The Institute of Race Relations has in its Constitution enshrined its main aim to be:—

"to encourage, work for, and foster peace, goodwill, and practical co-operation between the various sections and races of the population of South Africa . . ."

These words are not mere rhetoric. They are essential to our national well-being. They are the foundation-stones for the building up of a strong South Africa. Unless these are translated into our national policies and into the personal relations between the various races, we shall never find security for civilization in this land. White civilization, so called, cannot be saved by will, strife and non-co-operation.

Now and where are we to begin to build the kind of Union of South Africa that will enable us to face the world with confidence?

The most urgent thing to do is to treat the Non-European with respect. "I am often asked by Africans: 'Why do Europeans oppress us?' When I deny that they do, I am asked 'Why then do they treat us without respect? Why don't they treat us as people? Why am I not treated as a person?'" I believe this is the root of all the present widespread resentment and distaste amongst the African people. They are a very sensitive people—Scorn, ridicule, contempt have, short of death, always been the severest sanctions for the punishment of misconduct in their life. To ignore a man is to injure his spirit. To have his greeting pleasantly returned brings joy to the soul: to have his ignored brings darkness. In the Native Reserves a "man's a man," every man has standing: in the towns a man is a "boy" without standing. The pass laws are hated because they show not only that the White man doesn't respect the African, but they also destroy the African's self-respect. When I see their effects on the African people's spirit and attitude I feel like saying, as Abraham Lincoln said when he saw the effect of slavery: "*I will fight until I have destroyed this accursed thing.*" It may be, however, that it is not so much the pass laws themselves as the manner in which they are administered which injures, and there may be a way in which they can be used mainly to the African's advantage. But, I believe, we cannot let them continue to be a cancer in the soul of the African people.

We have mentioned the pass laws. There are many other measures which injure the spirit of the Non-European peoples. Deep down, the real cause is our own attitude towards them and our failure to appreciate the effect upon them of our own actions. In the Book of Proverbs there is a saying: "*A prince who lacketh understanding is an oppressor also.*" It is this lack of understanding in our treatment of Non-Europeans that causes racial bitterness, and makes us appear to be oppressors when we really have meant no ill.

My friend and colleague, the late Professor Hoernle, in his remarkable book, which I wish you would all read, *South African Native Policy and the Liberal Spirit*, says: "*for a liberal test of any measure is its effect upon the quality of human lives.*"

If we want to make a new start in our racial policy let us ask not every racial measure: What has been its effect upon the quality of the lives of the people it affects? If it is likely to injure self-respect, dare we go on with it? If we test the pass laws, the Asiatic Land Tenure law, the Natives (Urban Areas) and similar measures in this way, we shall be likely to find that there are things in them that cannot stand up to the test.

I spoke just now of U.N.O.'s too ready reaction to emotional pleading. We can well ask ourselves if in our racial legislation we have had enough "sympathetic understanding and objective investigation." Have we not too often legislated in response to emotional appeals to "protect" White civilization and in response to other catch phrases? We have not stopped to ask what effect might be upon the quality of human lives. We shall never achieve to peace, goodwill and practical co-operation between the races unless and until we adopt a new attitude towards

the other races—an attitude of respect and sympathetic understanding—and until we put all racial measures to Professor Hoernle's test.

I said just now that no nation can be the judge of its own cause. This is particularly true where the ordinary checks and balances of democracy are not to be found. We have the forms of democracy in our public institutions in South Africa, but they do not operate in our relations with the Non-European communities.

To the Non-Europeans White democracy in S.A. is an oligarchy, and for that reason the triumph of democracy in the war means very much less than it does to us Europeans. Our supremacy as a race places us in a position where it is difficult for us to do justice. When four-fifths of the population—so varied in speech and modes of life—have no representation of their own race in those places where decisions affecting them are taken—in the Cabinet, Parliament, Provincial Council, Municipal Councils, and countless other public bodies, it is inevitable that the ruling race shall lack understanding and be regarded as an "oppressor also." Democracy through liberty of speech, the individual vote and access to authority through direct representation provides the checks and balances against the abuse of power and authority. In our dealings with Non-Europeans those checks and balances do not operate. No one's wisdom is great enough to enable him to govern without these checks and balances. Some way then must be found to give the Non-Europeans enough voice in government to protect them from the wrong use of power and to protect ourselves from the evil which unlimited power works in the soul of a ruler.

Here we are faced with a difficult problem. Democracy was possible in the homogeneous small city states of Greece. It has proved a success in some countries of Europe and America—where the people are homogeneous. But democracy has still to find a way of succeeding in many countries of Europe where the population is mixed. A South African and a former President of the Institute of Race Relations, Mr. Maurice Webb, who has just spent nearly a year in relief services in various countries of Europe, has said that he was constantly being reminded of the racial problems in South Africa by the nature of the problems he found in Europe—such as the plight of political minorities. Democracy has still to find a way of enabling Muslim and Hindu, Caste and Outcaste, to live in harmony in India. Democracy has still to find a way of enabling Non-Europeans to have an effective voice in Government in South Africa. It will not be enough to enunciate principles or to apply practices worked out in homogeneous democracies; and it will certainly be disastrous if we refuse to give Non-Europeans any share in government. This question of political representation will demand the highest qualities of statesmanship if we are to find racial peace. But we dare not shrink from the task.

Whilst we seek a workable form of political representation for all races, we must provide means for giving Non-Europeans adequate hearing on all matters that affect them. We have tried this for Africans through the Natives' Representative Council. It has broken down largely because we Europeans, through our Government, failed to extend to the Council that respect to which I have already referred. No discourtesy was ever intended but in many ways positive courtesy was lacking. Ministers of Native Affairs only attended as a Governor-General to open sessions of the Council. Neither the Minister of Native Affairs nor any Minister attended to deal with questions of policy. Far less attention in this way has been given to the Natives' Representative Council than to many unofficial bodies of Europeans. To cabinet ministers and most parliamentarians, African and other Non-European leaders are as unknown as if they lived in some other country. No trouble is taken to keep close to Non-European opinion by personal contact either with the people or their leaders. You cannot tell how a man's shoe pinches unless



you ask him. Consultation, formal and informal, must be more constant "on the highest levels," if we are to regain the goodwill and co-operation of Non-European leaders.

We have also to work out a programme of national development that will give Non-Europeans hope of attaining to a full and satisfying life as persons, as families and as communities. The Economic and Wage Commission of 1925 said that "European and Non-European are inextricably bound up together in our economic life and that both contribute to our national income." The Non-European worker, no less than the European, is entitled to a man's place and standing in our economic system. In industry no less than in other walks of life, we would be well advised to recognise the manhood of the Non-European. He must find satisfaction in it for his personal dignity and for his family and community life. Much has been done along these lines in recent years, through better housing, better wages, collective bargaining and in other ways to meet his needs and to offer him a better status in industry. But we shall need great understanding to deal wisely with this awakening Colossus.

We need to know much more about the true nature of our racial problems before we can govern wisely and direct the country's destinies well. Fortunately, a considerable body of knowledge in our social and economic problems has been built up in recent years by Government officials, the Social and Economic Planning Council, Commissions, economists, sociologists and others. To this the Institute of Race Relations and others have added considerable material on the racial aspects of these problems. The last few years have seen advances in social welfare and other directions from which Non-Europeans have benefitted considerably. Much of our legislation has, however, been passed in the face of the knowledge thus accumulated, because public opinion is lagging behind. Public opinion is changing and the Institute of Race Relations and other bodies have played a considerable part in educating the public. They have also provided opportunities for Europeans and Non-Europeans to share knowledge, exchange views, and work together for the amelioration of those conditions which cause racial bitterness.

But the racial situation shows signs of deterioration. War

conditions have accelerated the speed of changes among all races. Non-Europeans have become more acutely aware of their own disabilities and less ready to submit to them. For Parliament, through the Government, to the people, there must also be a greater awareness of the meaning of these changes and a greater readiness to deal with them with sympathetic understanding and with an objective mind, free of all fear and free of the shackles of prejudice. We must make up our minds that all sections of the population are entitled to a full and free life as individuals, as families, and as communities. The future civilisation in South Africa depends upon our sharing it with the races. These things cannot be attained in a day. It will take a long time to realise. But if we can convince Non-European peoples that these are our aims, we shall win goodwill and co-operation. At present they believe that Europeans are determined to keep them from the opportunity for a full and free life because we have set against them so many barriers. They are turning to those who would persuade them that their only hope lies in making life impossible for the European through non-co-operation.

In this connection let me quote the findings of the Council of the Institute of Race Relations adopted after hearing representatives of all our races expressing the respective attitudes of their own racial group: "The Institute cannot commit itself to policies of hatred or violence, for these are in direct conflict with its essential nature and the aims which it has consistently pursued since its inception. The Institute was conceived in the belief that, however great the difficulties and however dark the shadows, the racial problems of South Africa can be solved by constructive and continuous co-operation between all those concerned in discovering the facts and working for them with good reasonableness, and reliance upon those sources of moral and spiritual strength which alone can fit us to face the formidable difficulties of our country in this generation. We cannot propound any general solution fully acceptable to every racial group, but we can and do pledge ourselves to continue to work for it, and to seek for it together, believing also that every possible advance we make together on specific points will hasten the day of general agreement on principle."

## Financial Assistance to Mission Hospitals

### IN THE TRANSVAAL

THE basis on which the Transvaal Province will give financial aid to Mission Hospitals has been set out in a letter from the Provincial Secretary to Dr. Douglas Aitken of Sibasa, convener of the Medical Section of the Christian Council. It is defined as follows:—

"A. With effect from the 1st April, 1947, the Province will make grants to Mission Hospitals in respect of the training of Non-European nurses, on the following basis:—

- (i) £100 per annum for a doctor in their employ for not less than six hours per week in training of nurses;
- (ii) £60 per annum for a qualified Matron;
- (iii) £25 per annum for each qualified nurse, one nurse being allowed for every three probationers in training over and above the first three;
- (iv) £20 per annum for each probationer nurse in training for a registerable certificate;
- (v) £10 per annum for each probationer nurse in training for a "hospital" certificate.

B. Consultations should take place with mission hospital interests with a view to laying down a broad basis of practical training of nurses for "hospital" certificates, i.e. for the training of what might be called "nursing aids."

(In this connection the Administration's Hospital Services

Department hopes to convene a meeting of representative interested mission hospitals in the near future in order to establish that a satisfactory basis of *practical* training is arrived at. It is not intended to lay down a syllabus or prescribe a uniform examination.)

C. When the Public Hospitals Ordinance, 1946, comes into operation, mission hospitals will be subsidised in respect of the treatment of patients on the following basis:—

- (i) 5/- per general Non-European patient-day;
- (ii) 8/- per Non-European maternity patient-day in respect of Bridgman Memorial Hospital;
- (iii) 12/6 per European patient-day in respect of patients where the District Surgeon certifies that it would be dangerous for the patient to travel to the nearest public hospital.

These subsidies to cover both in-patient and out-patient activity conducted at the hospital itself, provided that payment would be made in respect of infectious diseases cases for which the mission hospitals should look for payment to the Union Department of Health.

D. The broad basis of subsidy set out in (C) above, adjusted, if necessary, to provide for a separate subsidy in respect of out-patient activity conducted at the hospital itself, but to provide for approximately the same total amount of sub-



When the basis of subsidy for Mission Hospitals has been determined arrangements will be made for the rates of aid to be reviewed annually in consultation with the Mission Hospital authorities.

In regard to (A) above the Administration will shortly ask the recognised training schools to complete a questionnaire in order to arrive at the amount which will have to be provided for in the 1948 Estimates."

The decisions embodied in this statement are to be welcomed

as representing a very considerable advance on what has prevailed hitherto. Time will reveal whether the five shilling per patient-day assistance, expended with the resourceful economy in which mission hospitals are perforce so experienced, will prove sufficient, though on the face of it this seems more than unlikely. But condition E provides for an annual review of these rates in consultation with the mission hospital authorities and, presumably, in the light of the figures which they are able to produce.

## A Voice from the past on Institution Riots

*[The correspondence mentioned in this article was discovered on 13th, January 1947. Editor, "S. A. Outlook."]*

As the years pass it is more and more recognised that Dr. James Henderson, the third Principal of Lovedale, was one of God's greatest gifts to African education. All who truly knew him recognised his utter devotion to the welfare of the Native people and his tirelessness on their behalf—a tirelessness which shone on his death when only sixty-two. No one can peruse even a portion of his voluminous correspondence without being afresh how he had the statesman's mind, uncommon tolerance and spirituality, and, amid all his reserve, the human touch. It is simple truth to say that seventeen years after his death thousands think of him with affection and with something to awe.

He was not without sore trials. In his day riots at Native Institutions were not unknown and this tender man—we say "tender" because it implies gentleness with strength—made only known his thoughts on such outbreaks and their remedy. The Lovedale riot of 1920 was probably the biggest of its kind known at any South African Institution. Buildings were smashed, the Institution grain-store was burned down, the electric power-house attacked, and some members of staff, including the Acting Principal, were pelted with stones. Dr. Henderson calculated and stated in innumerable letters that the damage to the Institution was between £3000 and £3500.

More than two hundred of the student rioters were arrested, one hundred and ninety-eight of them stood trial in Grahamstown. All one hundred and ninety-eight were found guilty of the crime of public violence. The sentences were not light. Seven of the accused, who were judged ringleaders, were sentenced to three months imprisonment with hard labour and a fine of £50; in default of payment a further six months imprisonment with hard labour. The remainder of the accused were sentenced to pay a fine of £15; in default of payment, three months imprisonment with hard labour. The convictions were sealed against, but the appeal was dismissed and the convictions and sentences confirmed.

Dr. Henderson was away from Lovedale when the riot occurred, but he had to deal with its aftermath. The question of dismissals was largely in his hands: Lovedale had then no governing Council or Senate, but only a small body known as the Education Board. Some of his letters are couched in no uncertain terms. The father of one of the convicted wrote briefly: "Please send me a concession certificate for my son A.B. by return of post." Dr. Henderson replied: "I am in receipt of a letter written in your name asking for a concession certificate for your son, 'by return of post.' You do not probably intend to be a student, but your letter most certainly is. A.B. was a pupil in the Institution in the highest class in the Training School, from whom good conduct should have been expected, but instead of that he took part in a most shameful effort to injure the Institution, which but for the intervention of the police might have resulted in the destruction of its property to such an extent that the whole work might have had to be abandoned. Further, this

violence was accompanied by the stoning of the person in principal authority here, and might well have caused his death. Do you think that a senior, mixed up in a case of that kind, is to be received back on an impudent request for a concession certificate? Such a request shows how little you appreciate the shamefulness of what has happened and its great gravity."

It was suggested by another correspondent that the Government in the person of the Police and Magistrate ought not to have dealt with the rioters but that they should have been dealt with by the Institution itself. Dr. Henderson would have none of this. He answered that the actions of the rioters made police intervention necessary and he went on to explain that when two years before there had been a similar outbreak at Healdtown the authorities there had begged the Government to allow them to settle the matter themselves and the Government agreed to that, but afterwards the Government believed that in agreeing to this they had made a mistake and that if they had then acted firmly the trouble at Lovedale would not have occurred. On this police question Dr. Henderson declared: "The Institution is not to blame in the matter. When the boys began burning and threatening to murder people there was no other way but for the police to take things over. And let me say this, the Native people should be thankful that the police did come in at the time when they did come, for worse evil might have happened, and instead of the boys having been tried for burning and destroying property, some of them might have had to be tried for murder and the sentence might not have been fine or imprisonment but death. 'The Police acted, I consider, very carefully and wisely in the matter.'"

Dr. Henderson had to face the fact of the molestation of those students who revealed the doings of the rioters. The father of a student who gave evidence in the court at Grahamstown wrote to say that, owing to the sudden arrest and transport to Grahamstown gaol without notification to the parents and the alleged severity of the sentences, the offenders were looked upon as martyrs of the hour both by certain parents or guardians and their partisans. He reported, "The immediate result now is that certain of the convicted ones have taken up a very threatening and evil disposed attitude against those boys who gave evidence against them at the trial. My son, X.Z., who was subpoenaed on 20th May last to appear before the R.M. Court, Grahamstown, was, both at Grahamstown and on his return journey frequently ridiculed, sneered at and threatened by these and their parents or relatives at Grahamstown, Alicedale and Cookhouse." He proceeds to give names. Dr. Henderson replied firmly, with thanks for the letter, and went on to say that his correspondent "may rest assured that we will do all in our power to protect your son from any annoyance such as you mention. By the evidence he gave in court he rendered good service to the self-respect of your people as well as to us. It would have been much more disgraceful if the worst offenders had remained unnamed. It is a great help to us to realise that the trouble arose from the conduct of a few ring-leaders, and that there were still with us



some who, like your son, had sufficient conscience and courage to tell the truth and to reveal the guilty."

A large number of those convicted were later allowed to return to the Institution but under certain onerous conditions. Any who had bursaries in the control of the Institution had them withdrawn. And though the fines in court had been relatively heavy all had to pay sums in reparation of damage. These sums ranged in individual cases from not less than £5 to £15 or £20.

In later years, Dr. Henderson however withdrew his support from any policy of readmission of rioters. In February 1929—less than eighteen months before his death—he wrote a letter to Dr. Viljoen, the Superintendent-General of Education, following a riot at Blythwood Institution, saying that the time had come "when steps must be taken to render a repetition of such incidents so fraught with serious consequences to those taking part in them that they will, after perhaps one more trial of strength, come to an end." He said, "In my own opinion the leniency that has hitherto been shown, and the circumstance that the penalties have fallen rather upon the parents and guardians of the students than upon the culprits themselves, have caused these incidents to be lightly regarded by the student body; and there has been little perception of the harm done to the Native people and to the cause of their education by the influence of these

incidents upon the public opinion of the country. I judge we shall not put an end to these offences until it is known every entrant that participation immediately involves dism and that the institutions will not in any way stand bet students guilty of offences against order in such circumsta and the Police authorities." He went on: "Now, in the of a large proportion of the students allying themselves with racketeers the policy I have sketched would mean the s depletion of nearly every class in every department. It r be that only a skeleton of the Institution's work would be Now it seems to me vital that the Native students should that an Institution can go on in such circumstances. Fina considerations and others, have hitherto enabled the 'stril practically to hold their Institution to ransom. They bel that not merely its name and position but its very exist depended upon their attending it; and so, whatever extrer foolishness they might perpetrate, the Institution could avoid receiving the most of them back. Now if what seem be the essential lesson is to be taught, it appears certain tha Institution or another will have to face a skeleton existenc perhaps as long as three years. Probably one lesson suffice, if every institution is pledged not to receive any stu into its training who has been dismissed in these circumstan

## Man's Relation to the Land

*A Statement of Principles which should underlie national state and individual actions, issued over the signatures of Protestant, Roman Catholic and Jewish leaders in the U.S.A.*

**WE** hold:

God created the world, of which the earth is a portion, with a purpose, and through his loving Providence He maintains the world for the good of human beings. Therefore, all human beings possess a direct natural right to have access to created natural resources.

God's intention in creation is to enable man to live with dignity in accord with his noble nature and destiny, to develop his personality, to establish and maintain a family and to be a useful member of society. Society exists to fulfil these aims.

### *The Good Earth.*

The land is God's greatest material gift to mankind. It is a fundamental source of food, fibre, and fuel. The right to use such elemental source of life and development is essential for human welfare. No law or contract is superior to natural law. A fundamental human right is not to be denied or rendered ineffective by any legal ordinances, apparent previous rights or obligations.

### *Stewardship.*

Land is a very special kind of property. Ownership of land does not give an absolute right to use or abuse, nor is it devoid of social responsibilities. It is in fact a stewardship. It implies such land tenure and use as to enable the possessor to develop his personality, maintain a decent standard of living for his family, and fulfil social obligations. At the same time, the land steward has a duty to enrich the soil he tills and to hand it down to future generations as a thank offering to God, the giver, and as a loving inheritance to his children's children.

### *The Family and Land.*

Since the family is the primary institution, access to land and stewardship of land must be planned with the family unit in view. The special adaptability of the farm home for nurturing strong and wholesome family life is the reason for the universal interest in land use and rural welfare. A unique relationship exists between the family and the vocation of agriculture. The farm is the native habitat of the family. The family's welfare

must therefore have the first consideration in economic and planning. Throughout the history of the United States fundamental principles have been worked out through national and state legislation, and they have been upheld by court decisions and popular acclaim.

### *Land Use and Human Welfare.*

Efficiency in land is not to be judged merely by material production but by a balanced consideration of the spiritual, and material values that redound therefrom to person, family and society. The land is not to be a source of benefit to a favoured few and a means of servile labour to the many.

Second only to making land available to the family is the responsibility of society to encourage and to educate the stewards in the proper and most efficient use of the land and such techniques as will make them masters of their own economic destiny.

### *The Tiller's Rights and Duties.*

The worker on the land and his family possess the first right to the fruits of their toil for a decent standard of living. Second to such right come the rights of any non-operating owner and the state. Rural people have the right to receive directly their just share of the economic, social and religious benefits in a civilized society.

The stewards of the land owe sacred duties and obligations to God, the community and humanity. A faithful and honest fulfilment of their responsibilities goes hand in hand with rights and privileges.

*Suggested methods for the practical application of the decided principles on land policy:*

1. Make use of the land an integral part of socio-economic planning and thinking.
2. Insist that education for land stewardship and the productive home be outstanding features of rural education.
3. Emphasize a special programme of enlistment and training in secondary, liberal arts, technical and professional schools for professional service to the rural community.



Make the family-type farm operated by the owner a major objective of legislation and planning.

Reform the system of taxing land and improvements so as to facilitate access to natural resources, security of tenure and proper land use.

Revise land sale and rental contracts, mortgage obligations and other debt instruments so that no loss of ownership or insecurity of tenure be possible except through negligence or injustice on the part of the farmer-operator. Discourage large land holdings as undemocratic and unsocial.

Where large-scale production is necessary and advisable, encourage the use of co-operative techniques with local ownership and management.

At all times encourage co-operatives as a means of intellectual, moral and material advancement.

Where and when large-scale industrialized farming exists and requires employment of seasonal or year-round labour, demand for such labour group a living family wage, decent housing conditions and collective bargaining.

11. Urge that wages and housing for the labourer on the small farms be decent and just. (Low wages and poor housing for the farm labourer tend to lower the reward and standards of living of the family-type farmer, bringing his own family labour into competition with the poorly paid hired hand.)
12. Extend social security provisions, particularly health, old age and survivors' insurance, to farm people and other rural dwellers.
13. Develop locally owned and controlled business and industry in rural communities.
14. Encourage development of the "one foot on soil and one foot in city" type of living as greatly advantageous to the family when adequate cash income is secured from work in industry or commerce.
15. Make land settlement possible for returned soldiers and displaced war workers through proper financial and educational planning, provided qualified people so desire and sound arrangements can be made.

## The Christian Council of South Africa

### EXECUTIVE COMMITTEE

The Executive Committee of the Christian Council met in Cape Town on the 11th and 13th January, under the chairmanship of the President, the Most Rev. the Archbishop of Cape Town. Much of a long agenda was taken up with the matters and correspondence, but one or two matters were of outstanding importance.

The difficulty of summoning an Executive Committee to meet often during the year, when members have to travel from all parts of the country, needs no emphasis for those who have to do these things. A progressive step was made by this January meeting, therefore, in the setting up of an Executive Committee, with members centred in Cape Town, but with liaison officers in other parts of the country, and with power to opt. The constitution of the Action Committee was also amended to make possible a greater integration of the Christian Council with the organisation of the Churches. Those serving as Officers of the Executive, the General Secretaries of the larger Churches, (except for the Methodist Church where the Chairman of the Cape District has agreed to serve), a prominent layman and laywoman, and a Non-European Christian representative. This Committee will be able to meet regularly to attend to matters of urgency and report to the following Executive Committee Meeting.

The reports of the Secretary and of work undertaken by the various Sections of the Council during the year showed that there had been no lack of activity. The report on Evangelism described briefly the extensive campaign on Home Life held in many centres of the Union. Dr. Kerr reported on the Education Section, especially in connection with the Union Advisory Board for Native Education, the unrest in African Institutions, the appeal to African Youth issued in connection with the Home Life Campaign, together with a brief survey of Religious Education in Native Schools. Dr. Aitken dealt at some length with the negotiations and present position in respect of Mission Hospitals *vis a vis* the Provincial Authorities, and of the hope of obtaining ultimately support that would ease the burden on Mission Hospitals. More especially he directed attention to the difficulties of staffing, and appealed to the Churches to lay the matter on the conscience of their young people. Mrs. X spoke of the work she had undertaken in the Women's Section and the survey of Women's work in the Churches that had been undertaken at present for the World Council of

Churches, and the Rev. D. P. Anderson reported on the Oslo Youth Conference arrangements and the endeavour to get the Agricultural Club scheme extended to Africans, in connection with the Council's Youth work. One of the most important things receiving the attention of the Executive was the draft memorandum for the Native Laws Commission submitted as the report of the Social Welfare Section. This memorandum had been drawn up by representatives of the Churches and Missions active on the Rand in special Conferences summoned by the Convener, the Rev. A. W. Blaxall. The Draft Memorandum was now before the Executive for their imprimatur before being submitted to the Native Laws Commission in Johannesburg in February and March. Much attention was given to this, and the Executive, having made certain amendments, decided that the constituent Churches and Missions of the Council should be rapidly consulted, and the Action Committee should then put the Memorandum into final shape ready for submission to the Commission. It was suggested that when this had been submitted it should be written up into a pamphlet and widely distributed as the statement of the Christian Council at the present juncture in race-relations.

Many appeals for help were received from the Reconstruction Department of the World Council of Churches in Europe, and from China. The Executive directed the Action Committee to investigate what could be done in respect to raising funds.

Considerable discussion was given to a request that the Executive should petition the Minister of Justice and Social Welfare to postpone the passage of the Work Colonies Bill until the report of the Penal Reform Commission was tabled, or to acquaint Members of Parliament with the contents of the latter before the Work Colonies Bill was proceeded with. It was questioned whether the Council, though greatly concerned as to the Welfare of those affected by the Bill, was in a position to express an opinion on the technical matter of the passage of legislation. Members of the Executive included, however, persons whose business it was to be well acquainted with the provisions of the Bill, and who insisted that the inevitable delay for the consideration of the Penal Reform Commission's lengthy report would withhold indefinitely the immediate benefits for which the Bill provided. In the circumstances, the Executive Committee felt it must trust the discretion of the Minister concerned.

The Executive approved the Memorandum submitted by its



officers to the Commission appointed to enquire into broadcasting in the Union.

Lengthy consideration was given to the Financial Statement submitted by the Hon. Treasurer, the Rev. E. W. Grant. The Financial position of the Council gave cause for grave concern, but after a thorough review, and an assessment of what might be expected by way of income if the constituent Churches and Missions of the Council and Christian people individually expressed their faith in and support for the work of the Council, it was felt that the present arrangement of a full-time Secretary could be maintained for another year.

Mr. Grant indicated that his rather isolated position precluded his tapping many sources of income, and nominated Mr. A. M. Filmer, a well-known Cape Town layman, as his successor.

The Executive agreed, and approved of Mr. Filmer's suggestion for the appointment of a committee to assist him, and Assistant Treasurers to be located in the different main centres of the country.

The full meeting of the Council will take place in Johannesburg in May, to be preceded by the usual meeting of the Executive Committee.

The meeting of the Executive concluded with a unanimous request to His Grace, the Archbishop of Cape Town, to continue to lead the Christian Council as its President during the period following this year's Council Meeting. His Grace promised to give careful consideration to the matter, and being thanked for his guidance of the Executive and the session of refreshments, closed the meeting with prayer.

## The Habits of the Herd

By J. Bruce Gardiner, D.D.

**I** BORROW this phrase from an American doctor to describe something with which we are all familiar. Each of us forms part of a group and within that group there flows a strong current on which we are carried. We adopt the language, the manners, the outlook of those with whom we associate. We imagine that we are acting on our own initiative when in reality we are floating down the stream. In illustration of this, reflect for a moment on the changes in fashion which one has witnessed who can look back over sixty years. He can remember a time when a woman's hair was her glory. Fashion has changed that and has shorn her hair away. Similarly, he can recall a time when every man was proud of his decorative moustache and flowing beard. Where are those ornaments now? In days gone by a woman was sensitive lest her ankles might be seen. Press photographs do not suggest any such sensitiveness to-day. The world sets new fashions and without knowing it we find ourselves adopting the habits of the herd. We see the same trend in literature. Books are pouring through our libraries in which there is language employed, subjects freely treated, which in days gone by would have been regarded as indecent, disgraceful. At first we were shocked and then we accepted the new fashion set by the world. The things I mention are outward; sad to say, the change is seen in habits.

In public places we may see young women as well as young men indulging in strong drink, in cocktails, to an extent which undermines their morals, quickens the lusts of the flesh and weakens their power to resist temptation. We may hear them speaking with scorn of standards of conduct which we have received from the greatest of world-teachers, and, indeed, from the Word of God. And their defence is that everybody does it. They go with the herd.

Be it noted that there are many herds and that within each there is a strong current ever flowing of thought and conduct. There is a school herd. In many parts of this country we have read of school protests and strikes and insubordination. Those who are behind the scenes have maintained that there is always a large proportion which is simply led away. Individually they have no desire to disturb the peace, but they are not strong enough to resist the urge of the herd.

This is the position of many of those who participate in industrial strikes and in political crises. It was true of many of those who followed the "isms" and "ologies" which very nearly wrecked the world. It is the force on which those rely who oppose just treatment of Non-Europeans by their loud defence of White civilisation.

In all this, so real and so familiar, there is deadly danger. With this in view, Emerson says, "Every man should be a non-conformist." His words are an echo of St. Paul's:—"Be not

conformed to this world; be ye transformed."

It is easy, it is natural, to become conformed to our own world. That results, however, in the loss of something precious, irrecoverable, the Self which bears the image of the superscription of the Creator. It is only too easy to conform to the world and to lose our own souls.

Our particular world is a part of the greater world which revealed itself in its true character during the twentieth century. That revelation has filled thoughtful minds with consternation in many instances with despair. At the beginning of the century we could not have believed that such depths of sin and lust and greed could exist in the part of the world which inherited knowledge, culture, Christianity. That revelation is our object lesson. Look at it and then listen: Be not conformed to this world.

The Apostle who gives the warning offers us the one alternative:—"Be ye transformed by the renewing of your mind. That is the supreme business of every Christian. The only way in which we can avoid conformity is by transformation. Transformation is the issue of our conversion.

If then we are to be transformed or re-formed, we naturally ask the question: What is the new form to be? Scripture gives the answer. The Christian is to be re-formed "after the image of Him who created him." This is the purpose for which we have been created. And this is one reason why the Word became flesh and dwelt among us, that we might see in human guise what the pattern is according to which we are to be moulded. In contact with the world we become conformed to the pattern which it provides. We have seen how constantly this process goes on. If we are to become transformed we must keep before us daily the Image of our Lord. "Beholding as in a glass the glory of the Lord, we are changed into the same image by the Spirit of the Lord." The glass for us is the fourfold pattern preserved in the Gospels. As we look into that mirror we see reflection, not of ourselves, but of the Lord Jesus.

That one Face, far from vanish, rather grows,  
Or decomposes but to recompose,  
Becomes my universe that feels and knows.

Then as those who believe in Christ meet together, for the beloved community, his Church, we find ourselves in a new current. There we are helped and encouraged to resist the world's gravitation and to yield to that force which has its source in the will of God. Here and now there are those in whom we see the lineaments of the Son of Man, mercy, pity, peace and hope. Others follow afar off. But for all complete transformation we must have hope. "Beloved, now are we the children of God, and it is not yet appear what we shall be; but we know that when He shall appear we shall be like Him for we shall see Him as He is."



## African Education in Southern Rhodesia

of the failure in many quarters to recognise the progress which has taken place in African development during years, the Federation of African Welfare Societies in Rhodesia has provided a valuable statement in one of its reports of the comparative statistics in regard to African Education for the years 1935 and 1945.

In 1935 there were 1331 schools with an enrolment of 105,891 compared with 1,819 schools with an enrolment of 164,519 in 1945.

The number of teacher training centres remained the same in 1935, 13, but post primary schools had increased to 2 (nil in 1935), denominational schools to 5 (nil in 1935), community schools from 34 to 73, and government schools from 2 in 1935 to 45.

In 1935 the number of pupils in Std. VI was 345, and rose to 1,045 in 1945.

White teachers are responsible for the major part of African Education in the Colony and apart from the 7 government and 5 un-denominational schools all schools are under Missions. Enrolment in the 7 government schools was 2365 in 1945 and at the 5 denominational schools 1493.

In 1935 there were 273 European teachers employed, but this has decreased to 256 in 1945; on the other hand the number of African teachers employed rose from 1787 in 1935 to 4012 in 1945.

The number of certificated African teachers has risen from 1,035 in 1935 to 1,436 in 1945.

In 1935 there were 411 African teachers with qualifications of Grade I and below, but in 1945 there were only 43 in this category. In the ten years there has been an outstanding improvement in the qualifications of the teachers employed.

All pupils were receiving training as teachers in 1945.

In 1935 the total Vote for African Education was £73,931, of which grants to Missions amounted to £48,922. In 1945 the total Vote for African Education was £208,079 of which grants to Missions amounted to £158,000.

Estimates for 1946, which have been accepted by Parliament, amount to an expenditure of £349,108 from revenue, and a provision for a further expenditure of £27,579 under Votes. This rapid increase is due, in the main, to increased grants now approved for Missions—grants to Missions for 1946 amount to £64,000. These increased grants provide for more satisfactory rates of pay for teachers employed by Missions and indicate a determination of Government to accept in greater measure the responsibility for African Education and relieve Missions of a financial burden which they have carried for many years. Further substantial increases in grants for the future have already been contemplated.

Secondary education is now provided at two missionary schools and at the Goromonzi Government Secondary School.

The Goromonzi School was opened in 1946 and is not, therefore, included in the statistics shown for 1945. Enrolment at Goromonzi is at present forty, but this will steadily increase as necessary buildings are erected.

A bursary scheme for Goromonzi includes Beit bursaries of £10 per annum each up to 12½% of the enrolment and Government bursaries of £5 per annum each for 20% of the enrolment. Education at Goromonzi is free, but a fee of £7 10s 0d. per annum is charged towards the cost of boarding, stationery and books.

Southern Rhodesia Government provides bursaries for African students in the Union of South Africa, and the amount allocated for 1946 is £800.

The Government has accepted responsibility for African education in Salisbury and Bulawayo, and this will be extended to

other areas. A new Government school costing approximately £28,000 has been completed in Salisbury and the erection of a further similar school is planned. A Government school is being erected in Bulawayo. When the needs of Bulawayo and Salisbury have been met it is proposed to erect Government schools in other urban areas. No fees are charged at Government schools in urban areas.

It is proposed to introduce compulsory education in urban areas when the necessary buildings are available.

### The Late Mr. John G. Birch

THE death occurred in Port Elizabeth on the 17th December of Mr. John G. Birch, General Secretary of the South African National Sunday School Association.

He was possessed of fine literary gifts and for many years has been the Editor of the *Sunday School Advancer*, a magazine for Sunday School teachers, and *Young Africa*, well known among the children, the only publication of its kind in the country. He also produced a publication *A Survey of Religion in South Africa* and *Sunday School Work in South Africa*.

It was due to the vision and enthusiasm of Mr. Birch that a permanent home for the Sunday School movement in South Africa was acquired, and the National Sunday School Institute in Grace Street, Port Elizabeth, is a monument to his unflagging zeal.

For many years he suffered the pain and crippling effects of arthritis, but his courage and bright spirit triumphed over this disability and he maintained a gallant fight to the end.

The National Sunday School Association and the Christian cause in South Africa has sustained a grievous loss in the death of Mr. Birch, who is survived by his widow and one son. But what a welcome was awaiting John Greatheart Birch when "the trumpets sounded for him on the other side."

### Edgar Faithful

After nearly fifty years of heart and soul service for the Master's cause in South Africa Edgar Faithful has passed through into the presence of the Lord he loved with such devotion.

In his earlier years with the South Africa General Mission he was associated with Dudley Kidd in opening the work at Port Herald in Nyasaland. The ultimate objective of this move was to gain access to the unevangelised millions of Portuguese East Africa, but there were difficulties and opposition over a long period and many disappointments, so that it has only been in recent years that there could be much real advance.

After the early pioneering years Faithful was called to serve his mission in various places and different capacities, but the need of the unevangelised was always the main burden upon his heart. The writer remembers a meeting between him and Dr. Henderson, who had also been a missionary pioneer in Nyasaland, in his office in Cape Town thirty-five years ago. How excited they were as they talked about their old field, and how wholeheartedly Faithful agreed when with deep feeling Henderson exclaimed, "If I were free to do it, I would walk back there tomorrow."

Faithful started his career as a schoolmaster, being specially gifted in languages and music, but coming into touch with a group of workers at the seaside services at Langland Bay in 1896, which included Miss Bessie Porter, (Mrs. Alfred Head) and Douglas Wood, he was drawn to Africa and served her to the end. His talents were many and he was a most stimulating companion, but his friends will probably remember best about him his quite exceptional gift for doing kindnesses and for taking on necessary jobs, however small or dull or unpopular, that his loving spirit was quick at finding before others had thought of them.

O.B.B.



## New Books

**Livingstone's Last Journey**, by Sir Reginald Coupland (Collins, London: 12/6).

After the many "lives" of Dr. Livingstone that have appeared it would seem almost impossible at this late date to say anything new. Sir Reginald Coupland, however, has produced a volume that will have a place all its own as an indispensable addition to the literature of the subject. It is a piece of modern biography in the best sense: the fruit of true research, vivid, frank and lifting the curtain completely on the last phase of Livingstone's career, when his bodily powers were at their weakest, when the human element about him seemed to fail even more than before, and when no spectacular discovery rewarded his exploration, for the attempt to identify the sources of the Nile failed in his hands. Yet in all this unveiling of physical weakness and failure of quest, the figure of Livingstone comes up larger and morally grander than before. When physical exhaustion was bearing him down and when so much was registering failure about him, Livingstone unconsciously was scoring his greatest spiritual triumph.

The book is a moving one. With what gladness and hope Livingstone began his last long journey, which all unknown was to occupy him from 1866 till 1873, and during which he was to meet only one White man. In a well-known and lengthy passage at the outset Livingstone describes his exhilaration, but, as his biographer remarks, in the light of what was coming almost every sentence was a rare example of dramatic irony. "The curtain is up. The tragedy has begun. The hero has made the happy, self-confident opening speech which warns the audience of his approaching doom."

The author has discovered much new material. It partly concerns H. M. Stanley, who "discovered" Livingstone. The picture given of him is a specially candid and vivid one. Partly also the new material comes through the Kirk and Waller papers. Many will be grateful for having the character and achievements of Sir John Kirk set in their true proportions. It may be some will feel that too much space has been given to defending Kirk against Stanley's astonishing attacks, but Sir Reginald Coupland points out that the legend of Kirk's lethargy in Livingstone's time of most urgent need lives on, and so the somewhat disagreeable controversy has had to be treated in considerable detail. "It is time that the memory of a great servant of the British Empire and of the humanitarian cause should be cleansed once for all, from a stain that should never have been cast on it." It cannot be forgotten that within two years after Livingstone's death, thanks in great measure to the labours of Sir John Kirk, the explorer-missionary's overwhelming desire—far more poignant within him than the discovery of the sources of the Nile—was realised in the signing of two proclamations by the Sultan at Zanzibar, forbidding all conveyance of slaves by land under any conditions in East Africa.

One of the features of the book is the detail of how Livingstone was constantly being thwarted, particularly by the Arabs and their associates. They knew he was the enemy of their infamous slave trade, and so they bent their energies to make things difficult and even impossible for him. Letters from and to Livingstone seldom got through. His stores were plundered and he was left almost destitute time and again. The most fateful day for Livingstone was one on which a carrier slipped away with his medicine chest. This spelt for him almost constant illness as he traversed one of the wettest parts of the continent. Pneumonia, malaria and most of all dysentery were his enemies against which, in the absence of the precious chest, he had no adequate defence, and so his death was brought on after months of increasing weakness.

The human element—Arabs, Indians and Africans—failed him again and again. His carriers overloaded the beasts, over-

drove them, left them standing in the sun at rest-places. "flogged and goaded and sliced and stabbed them with ferocious cruelty that Livingstone believed they were deliberately trying to kill them." The devotion of Chuma, Susi and Wright should not blind us to the hosts who took advantage of Livingstone's gentle ways. It was characteristic of Livingstone that when, in desperation, he gave some of his attendants cuts with the cane, he recorded, "I felt that I was degrading myself, and resolved not to do the punishment myself again."

Some of the personal traits of Livingstone receive a new emphasis. He was a born leader of men, of Black men as well as White men. Livingstone did not work well with his own hands. His faith in an over-ruling Providence brought him unmeasured comfort and strength. "You know how I have been led from one step to another by the over-ruling providence of our great Parent, as I believe, in order to (achieve) a great good for Africa." His human qualities are never far from the surface. Surely touching is the remark in 1871: "I have but one regret in looking back on my stationary missionary life and that is I did not play more with my children, but I worked so hard physically and mentally that in the evening there was scarcely any fun left in me."

But this is a book not to describe but to read. It is written with great plainness but with true distinction of style. The useful maps illumine the text.

R.H.W.

**Heralds of God** by James S. Stewart, D.D. (Hodder & Stoughton, London, 7/6).

The standard books on preaching in English are not numerous that it might be suggested nothing new could be said on the subject. Yet here in these latest Warrack Lecture we have a book that is fresh and authoritative. Dr. Stewart in recent years has won golden opinions as an Edinburgh preacher and his recent appointment to a professorship at New College, Edinburgh, may be taken as the beginning of a further stage in his remarkable career. This book adds to his reputation.

The author has immense belief in the value of preaching. He declares that there are, of course, those who would argue that the place of preaching has long been grossly exaggerated, and that it is time to minimize its value. Long hours of preparation they regard as a waste of energy and effort. They are particularly scornful of anything which may be called "popular preaching." Preaching—mere preaching, as the derogatory phrase expresses it—has had its day: let us be finished with the cult of preaching, and at least reduce it to a quite subsidiary place. Let those who have devoted the study to more profitable and practical ends! Dr. Stewart declares concerning all this that the pulpit need not be the battery of such superior critics. It is likely to outlive them all. The fashion of disparaging preaching is simply due to a muddled thinking. It represents a failure to understand that preaching essentially is—the heralding of the eternal Word of God—and a consequent inability to grasp its integral place in true worship. "This disparaging of preaching is a passing phase. Do not be misled by it. Resist the suggestion that the sweat and blood over your sermon preparation is a subtle form of pride and selfishness, or at the least a reprehensible misdirection of time and energy. Long after all such pontifical utterances of a one-eyed dogmatism have passed away, it will still be pleaded that God by the foolishness of preaching to save them that believe."

It follows that this high conception of preaching implies for the preacher unremitting labour. "There is no short-cut to escape the burden and the toil. Any evasion of the cost will inevitably rob a man's ministry of power. Any refusal to accept the relentless, implacable discipline will result in diminished spiritual influence. Put into your sermons your unstinted



So he counsels the divinity students and ministers to these Warrack Lectures were delivered.

In these views as premises in the author's mind it is not surprising that a rich book results. It has in it throughout a notably modern note and yet is true to the great New Testament conception of the preacher's task. Preaching exists not for propagating of views, opinions and ideals, but for the maturation of the mighty acts of God. In all five sections of the book—"The Preacher's World," "The Preacher's Theme," "The Preacher's Study," "The Preacher's Technique," and "The Preacher's Inner Life"—we are never allowed to stray from the overwhelming needs of the modern man or the Gospel's power, through the commanding relevance of it to meet those needs. The basic message remains constant and invariable, but our presentation of it must take account of the largely conditioned by, the actual world on which our book is set out today. This is not, however, a plea for so-called "cal" sermons. "It is deplorable that God's hungry people, hoping for the pasture of the living Word, should be fed with speculations on the themes of the latest headlines." Yet, the real work of the ministry in this generation will not be done by a man who shuts himself in with his academic interests and formal theorizings, as though there were no surge and thunder of world-shattering events beating at his door."

The book is full of memorable passages. We venture to give a few. What assailed the crowds in the streets of Jerusalem at Pentecost was no abstract scheme of salvation; nor was it the story of a spiritual genius who had gone about continually doing good, uttering beautiful thoughts about the divine Fatherhood and the whole duty of man, and founding a new religion. It was the stupendous tidings, dwarfing all other acts whatever, that the sovereign Power of the universe had left history asunder, travelling in the greatness of His strength, mighty to save."

This is no time to be offering a reduced, milk-and-water religion. Far too often the world has been presented with a mild and undemanding half-Christianity. The Gospel has been emasculated long enough. Preach Christ today in the total challenge of His high, imperious claim. Some will be scared, and some offended: but some, and they the most worth winning, will kneel in homage at His feet."

Behind a congregation assembling for worship there are stories of heavy anxiety and fierce temptation, of loneliness and heroism, of overwork and lack of work, of physical strain and mental wear and tear. We wrong them and we mock their struggles if we preach our Gospel in abstraction from the hard facts of their experience."

True Gospel comfort never plays down to natural weakness: it lifts us up to supernatural strength. There is nothing enfeebling or demoralizing about it, no flying to the drug of fantasy: it is essentially virile, bracing, reinforcing. And what gives it this character, preserving it from the risk of sentimentalism, is the Cross at the centre of it."

Suppose you were asked to single out one word to carry and convey the cardinal truth of the Gospel, what word would you choose? I suggest it would have to be the word Resurrection. That is what Christianity essentially is—a religion of Resurrection."

I came into the town,' wrote John Wesley in his *Journal*, 'and offered them Christ.' To spend your days doing that—not just describing Christianity or arguing for a creed, not apologizing for the faith or debating fine shades of religious meaning, but actually offering and giving men Christ—could any life-work be more thrilling or momentous?"

We have given these glimpses of the book's quality with one end in view—that many who have the preacher's office

may make themselves possessors of the volume. This is a book of which Dr. Alexander Whyte would have said, "Sell your bed and buy it." We know our readers who dig into its pages will thank us for thrusting on their attention this volume with its spiritual power, its fresh and living treatment of a great theme, its wealth of illustration, and its attractive fitness of phrase.

R.H.W.S.

**The Governing of men**, by Alexander H. Leighton (Princeton University Press: \$3.75).

Shortly after the outbreak of war with Japan, the United States Government decided to move from the Pacific coastal areas approximately 110,000 Japanese who were living there. They were sent to ten Relocation Centres in the West and Middle West. For those evacuated the moving had many disturbing effects, both social and psychological. The older people among them were almost all aliens who had never been naturalized in America. They are known as Isseis. Their children were mostly American-born, American-educated and American citizens. They are known as Niseis. In addition there were Kibei—American-born but educated in Japan. The three groups showed marked diversity in outlook. Generally speaking, Isseis wished Japan to win in the war and expected her to do so. They looked to Japan as their fatherland and hoped one day to return to it. The Niseis had grown up in American ways and with constant contact with other American children of their own age. It came as a special shock to them when they were removed from their familiar surroundings. The Kibei were typical young persons whose formative years had been spent in Japan and who had returned to America bringing with them types of behaviour that made adjustment difficult.

*The Governing of Men* tells of how some thousands of these people were settled in Poston Relocation Centre in Arizona. This centre was established in a hurry and suffered under many handicaps in lack of supplies, equipment, personnel and organization. Nevertheless the idea behind it was to show respect for the rights of aliens and American citizens of Japanese ancestry, and to create democratic self-management as quickly as possible.

The book is an outstanding psychological and sociological study. The author, Commander Leighton of the Medical Corps of the American Navy, is a psychiatrist and anthropologist. He sought to apply the methods of social science to the troubled community at Poston—to find out in terms of human relationships what was working well and why, what was going wrong and why, and to draw general principles from that experience. The relocation camp provided a remarkable instance of people under stress. The first part of the book gives a clinical account of the attitudes, tensions and frustrations of both administrators and administered. In the second section of the book general principles and recommendations are presented.

All who are interested in the mass movements of communities, which have become so unfortunate a feature of our time, and all who have to do with administration, particularly as they affect communities under stress, will find in this book a wealth of experience and suggestion. It is full of good things.

R.H.W.S.

**The Law Relating to Natives in Urban Areas.** (By A. S. Welsh, K.C., published by the City of Johannesburg, Non-European Affairs Department, 2nd edition).

Those who are charged with the administration of the Natives (Urban Areas) Act and matters akin to it will be constantly grateful to Mr. Welsh for the compilation he has produced, entitled *The Law relating to Natives in Urban Areas*.

The book is issued under the aegis of the City of Johannesburg's Non-European Affairs Department. It contains not only the terms of the consolidating Urban Areas Act of 1945 but



also amendments which have already been considered necessary to it and which have been passed by Parliament since then. Various Proclamations which affect Natives in urban areas and which are little known and difficult to trace have been included by Mr. Welsh. This will be very helpful to administering officers and legal practitioners in their work.

In this book in which the author set out to give the provisions of the existing legislation and the interpretation which the Courts have placed on them he rightly does not deal with the policy of the Acts. Their subject, the regulation of the lives and racial relationships of Natives in urban areas, is one on which violent differences of opinion will naturally arise. They are not fit matter for treatment in a law book which must concern itself with the law as it is, not as we should wish it to be.

The Urban Areas Acts are in some respects unique. They have to provide for effects arising from the attitude of Europeans towards Natives in urban areas. In them Natives are looked upon as necessary for the business and domestic needs of the Europeans. In so far as they fail to meet those needs they are not welcome. This involves the necessity of restricting the freedom of movement of Natives into urban areas and is the reason for the very stringent provisions of section 29 of the consolidating Act. It was in respect of such provisions that the Natal Provincial Division of the Supreme Court said that they were "drastic and give extraordinary powers to magisterial officers of a kind unknown to any system of jurisprudence," and that, in consequence, it was "the Courts' duty narrowly to scrutinise proceedings purporting to be taken under them to see that the proceedings conform to the terms of the statute."

The Cape Provincial Division also said that the decided cases "show that the judiciary desires the utmost care to be exercised to avoid miscarriages of justice as a result of persons being dealt with in the informal way authorised" by the Urban Areas Act.

Mr. Welsh's book by collecting and presenting the views of the courts on the proper interpretation of and principles in applying the terms of the Act should help to guide administering officers to make as fair a use of the Act as its terms will allow.

F. A. W. LUCAS.

## Lovedale Notes

### Staff Changes.

The end of 1946 saw a number of staff changes. The resignations were as follows:

#### High School.

**Mr. E. H. McAllister** came to the High School in January, 1937. From that time he was in charge of the commercial classes. He takes over a post at Riebeeck College, Uitenhage. Mr. McAllister, in addition to his teaching duties, took his share in various Institution activities. Particularly notable was his treasurership of the Health and Social Service Committee. This involved a lot of work, from which many people in the district have benefited.

**Mr. A. A. Matlhare** was appointed to the High School staff at the beginning of 1939 and therefore completed eight years of service in Lovedale. As a Sotho teacher Mr. Matlhare did work of a special character, but he also taught other subjects. He engaged in several extra-mural activities. The Sotho service held each Sunday afternoon owes much to his fostering care, and he was an acceptable preacher at the Junior service in the Chapel.

**Mr. V. M. Bam.** Towards the end of the year it was learned that Mr. Bam had been appointed Principal of the new Secondary School at Middledrift. Mr. Bam joined the staff of the High School in February, 1942. Mrs. Bam was also for some time a member of the same staff. Mr. Bam was not only a successful teacher, but took considerable part in the life of the Institution, particularly on its musical and sports side. The new post to which he has gone will make a call on his resource

and initiative, but we have no doubt that he will prove worth the task committed to him.

**Mr. E. G. Sali** completed his year of temporary service in Lovedale and left for Uganda along with Mrs. Sali, who was known as Sister Dubasi. Mr. Sali was a very useful and well-known member of the High School staff.

#### Practising School.

**Miss Margaret Bam** was appointed to the Practising School in April, 1939, but she has been in Lovedale since 1934, having been first a student in the High School and later in the Training School. In the latter she was Dux. Miss Bam was for several years in charge of Standard VI and in this important class her work was outstanding. She also took a share in various sports and activities and recently was a member of the Discipline Committee. The school is fortunate that obtains her services.

**Miss Susan Moss.** After three years in Lovedale Training School Miss Moss was appointed to the staff of the Practising School in July, 1940. She gave faithful and successful service in the school. Miss Moss will also be remembered by many children for her work in the District Sunday School. She was in Lovedale for marriage; her husband is Mr. G. G. Mjali, formerly on our High School staff and at present a member of the staff of the Blythwood Institution.

#### Macvicar Hospital School.

**Miss V. N. Zingithwa** was in charge of this school from January, 1944. It is no easy task to look after a school single-handed when its classes range from Sub-A to Standard VI, but Miss Zingithwa accomplished this with notable success.

#### Lovedale Bible School.

**Miss J. W. Barbour** resigned from her work as Lady Tutor of the Bible School. Miss Barbour was a missionary of the Church of Scotland in Calabar, Nigeria from 1925 to 1938. There in 1942 she began service at Emgwali Girls' School and in January, 1946, came to the Bible School to be responsible for work among women. She has given two years of devoted service. Miss Barbour in December was married to Mr. R. E. T. Reichardt, Magistrate of Fort Beaufort.

#### Examination Results.

Despite the break of eight weeks in the second session, examination results in the various schools were remarkably good: They were as follows:

#### Training School.

N.P.H. 2.	37 entered.	30 passed, 2 with first grade.
W. Work 1	"	1 passed with first grade.
N.H.T.C. 5	"	1 passed.
N.I.S.T. 25	"	25 passed
N.P.L. 3. 33	"	24 passed, 3 with first grade.
N.P.L. 1. 33	"	19 passed.

#### High School.

Senior Certificate	17 entered.	11 passed, 2 with first grade.
Junior Certificate	45 entered.	39 passed, 3 with first grade.

#### Industrial Courses.

Girls.	3 completed
Boys	3 completed (1 Builder, 2 Carpenters)

#### Practising School.

Standard VI.	39 entered.	36 passed.
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#### Phenomenal Number of Entrants

Generally each year there are about two hundred vacancies in Lovedale for new students. For such vacancies in 1947 a phenomenal number of 2761 applications has been received.

#### S.A. Nursing Council examination, November, 1946

#### Lovedale Hospitals Results

#### Final. Passed whole examination.

Grace Mohloane; Janet Manana; Muriel Mani; S. Motshegare; Gladys Nkwini; Sylvia Qongqo; Dora Swartla. Passed written part only. Myrtle Tyakuma. Passed Oral and Practical only. Alice Conjwa.